

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, APRIL 25, 1912

NEW SERIES, VOL. XIV. NO. 18

## One More Week for Home Missions.

B. D. Gray, Corresponding Secretary.

When this is read there will be less than a week's time until the close of our year, April 30th. Fortunately, the few days include a Sunday which ought to be used far and wide by our churches for completing their gifts to this great work.

We are in intense anxiety. Our receipts are not so large as they were at this date last year. Unless there is heroic giving on the part of many of our stronger individuals and churches it will be impossible to avoid a heavy debt. This must also be supplemented by general giving from thousands of our smaller churches.

In many instances the churches have nominally adopted the regular, systematic plan of giving but have not worked it thoroughly. Let all such churches with their pastors see to it that the deficit is made up to the end of the year. We do this in the current expense account of the churches. If every three or six months, and especially at the close of the fiscal year, we find a deficit on current church expense we make special effort to meet all obligations. Let that be done everywhere now.

Where churches have not adopted this regular system but are accustomed to giving the great body of their contributions at the close of the year in April I beg them this year to do their very best for our great work. Let the Sunday Schools complete their offering and the women and young people's societies wind up their gifts. With all these diligently at work the last week and Sabbath of the year ought to tell mightily towards the preventing of a burdensome debt.

## BOOKS CLOSE MIDNIGHT, APRIL 30.

All funds should be sent on immediately. Don't wait till the very last day. Send funds to the state treasurer or secretary who in turn will send them on to Atlanta. If funds are sent through the state treasurer or secretary it will be confusing to write or wire the Home Board about the same gifts. They might be counted twice. If funds are sent direct to the Home Board at Atlanta the same mistake might be made if the state secretary or treasurer is wired or written concerning these funds.

## FORWARD FUNDS IMMEDIATELY.

Please let all funds be sent in time to reach the Home Board office not later than midnight of April 30th. Indeed, it would be greatly to our advantage if these funds could all reach us by the morning or noon of that day.

Let us be constant in prayer for God's help at this great and serious juncture. He is able to move upon the hearts of our people to give mightily for His cause.

## Signs of Promise.

We have come to the last week preceding the closing of the books. There are many signs of the interest that the churches of our Lord have held his command to evangelize as an essential part of their life work, if not the main matter of concern to them. None of these signs are so potent as the money which they have been willing to put into it. Indeed, the great mass of Christians have little other way of identifying themselves with the work of meeting the needs of the world wide field on which our Savior looked with sympathy that amounted to the deepest concern. How much of ourselves we put into this work that reaches farther than our front doorway may be counted by the money which we have put into it. Among these are some of the churches whose ability to spend large sums on themselves does not seem apparent, and yet they must have a part in world wide evangelization. Marks stands out prominently in this regard with \$107.00, and Liberty, where for some years the same pastor led the flock in obedience to our Lord, sends \$100.00 with the information that will cheer the heart of the former pastor that the long desired better house is a matter of serious contemplation and ere many moons shall wane will be an accomplished fact. Sherman and Beasley have been inseparable for many years and the longer they work together the closer their alliance seems to be and the mission contributions do not fail; this year they report \$95.90. Drew sends words of cheer with \$71.00. Hattiesburg fills out \$1,100, and Kosciusko responds with \$600.00; Lexington with \$83.91; while Greenville on the mighty Mississippi, fearing each day the incoming of that flood which now is covering so many fair places in the Delta, sends \$300.00. Lyon, far up toward the northern Delta, is glad to do as much as last year, and to this end sends \$120.00. All hands joined to make a big time of it at Shubuta, with the pastor in the lead, and when it was all in from the Sunday School, W. M. U., the Sunbeams and church, it footed up \$300.00. Mission-loving Allen puts his hands to the plow at Morton and plowed up \$55.00; and Fellowship far away out in the country away from the madding crowd, sent \$110.00, but Indianola, last but not least, leads this week with \$754.85 for foreign missions.

ENROLLMENT CARDS—There has been no great rush for enrollment cards. Of course many of the brethren are going to the Convention and if I knew who were going, I might send cards, but this is not known to me, and so you are not served. If you have not made your mission offerings and will not do so until after this week, wire me as soon as you can on the 29th and 30th at

Jackson, and be sure to say that remittance follows wire, of course, telling me how much. I send to Richmond today \$5,00.00, putting our figures there \$21,461.56 and to Atlanta \$1,000.00, making \$8,099.24.

A. V. Rowe.

## Final Appeal for Home Missions.

Brother Pastors:

Will you not make one last mighty pull for home missions on this closing Sunday of the conventional year? From latest reports there is great danger of an appalling debt, and Mississippi is far behind in her apportionment.

God bless the Foreign Board and its great work. I am not unmindful of its needs. I have spent a happy hour today talking to a godly woman about her paying the salary of a native preacher in China. And I was practically certain of what her sweet smile meant as she said when I left, "I will see about it." She will do it.

But, brethren, we must not forget that in these last days there are TWO boards in a life-and-death struggle, and we owe it to them and to God to carry the burden of BOTH of them on our hearts.

I am pained to see the disparity apparent in the gifts of some of our churches to home and foreign missions. The pastors must be sure that our churches see the situation clearly and that by that they act wisely in dividing their gifts.

Our church here will contribute two thousand dollars to the two Boards. This will be divided as the Convention advised. If my brethren should ask that the larger share be given to the Home Board, because I am the State Vice-President, I should not consent to it. I stand for the Convention ratio.

We must teach and train our churches to see the need of both Boards, and contribute liberally to each, and not to give to either out of proportion to the other.

I am rejoicing, brethren, in what you are doing for foreign missions; but with the Master I say, "these ought ye to have done, and not to leave the other undone."

Home missions are away behind. Shall we not make a hard, strong, determined pull this Sunday for home missions in this last hour when we can render help to avoid the impending doom of failure and debt.

God bless you, brethren, and anoint you with a new power in these last hours, fraught with such grave responsibilities. Make your last appeal. Gather even the fragments, that nothing be lost, and wire the good news to Dr. Rowe without delay.

Fraternally,

William A. Borum.



## CONTRIBUTED ARTICLES

## WEEKLY SERMON

(By Rev. W. M. Burr.)

## Give Ye Them to Eat.

Luke 9:13.

Read the four narratives. Matt. 14:13-21. Mark 6:30-44. Luke 9:10-17. John 6:1-14.

The miracle of our Lord were intended to serve three purposes. (1) They were signs or evidences of divine power and claims. (2) They brought immediate comfort and succor to the distressed and needy. (3) They illustrate great religious truths and enforce great religious duties. They have been "used" not inappropriately, "acted" parables. It is in this last sense I wish to use the miracle before us, and I want to bring out its illustrative application to our great missionary work. John carries the lesson forward for us and distinctly makes this use of it. Jesus is the "bread of life" for the whole world, and it is Jesus Himself that makes this statement, a statement growing out of this miracle. Three points stand out clearly.

1. Our **RESPONSE** to the world. This is threefold.

(1) The Master would have us interest ourselves in the welfare of others. The first step in helping others is to consider their need and know their wants.

If we had only the accounts given us in Matthew, Mark and Luke it would seem that the apostles took the initiative in meeting the wants of the multitude. It is they who spring the question on the Master. And they do it rather rudely. They lay themselves out to the charge of presumptuous impertinence. They break in suddenly upon Him in the midst of His sermon saying, Master, these people are hungry. They are here in a desert place far from food and shelter. The sun is going down and night is coming on. We think you had better dismiss them and let them go to their homes, or there will be suffering among them. But a careful comparison of these three accounts with that of John gives a different color to the story. As John puts it, it is Jesus who springs the question of feeding the people. Sometime during the day, perhaps in the early afternoon, Jesus, seeing the people pouring upon Him from every direction, calls Philip to Him and puts to him the question, "Whence are we to buy bread that these may eat?" And John adds, "This He did to prove Him, for He Himself knew what He could do." Jesus then turns to the gathering multitude and begins His work of healing and teaching, leaving the disciples to work out the problem of feeding the people. Philip takes the problem to the others and they become a committee on ways and means. They talk the matter over.

They make an investigation and find the lad with the loaves and fishes. It is a hard problem. As the sun is going down, they rush in upon the Master in nervous haste and make their report. This is what we find in the first three gospels. It was their answer to the Master's question, "what are we to do?" Why they did not suggest a miracle I do not know. Maybe they did not think of it. This was the greatest of the Master's miracles of this kind. They had never seen anything like it. The feeding of the four thousand came later. Maybe they were timid about suggesting a miracle. More likely it was a lack of faith. They had not yet awoke to the consciousness of what it was to have the Master with them. This was the best they could do.

How shall earth's hungry millions be fed with the bread of life? It is a mighty problem. The Master lays it upon us. He would have us think it through. It is on His heart. He would lay it on ours. "Lift up your eyes and look on the fields." Does its greatness seem beyond us? So it is without Him. But remember, He has said, "I am with you." The emphasis is here. Here is full scriptural warrant for our missionary educational movement.

(2) The Master would have us put our resources at His disposal. In their investigations the apostles found the lad with the loaves and fishes. They seem in some way to have possessed themselves of these and put them away for their own use when the multitude had been dismissed. They would do no good anyway among so many. But the Master would not have it so. They must bring what they have to Him. He will do nothing until they do. The Master wants what we have for use in His work. It is His way. It may look pitifully inadequate. He says, "bring it to me." Do not withhold it because it is small. In His hands it may be made a blessing to many. Bring it to Him freely and joyfully.

"Only a drop in the bucket. But every drop will tell; The bucket would soon be empty Without the drops in the well."

"Only a poor little penny. It was all that you had to give; But as pennies make the guineas, It will help some cause to live."

"Only a word now and then of comfort, That costs you nothing to say; But the poor old man died happy, And it helped him on his way."

"God loveth a cheerful giver, Though the gift be poor and small; What does He think of His children, When they never give at all?"

3. He would have us put ourselves at His disposal. That was a beautiful scene in the mellowing shadows of the late afternoon. The hungry and expectant multitude in their bright and oriental garments, reclining in orderly ranks of fifties and hundreds upon the green grass of the mountain side with the divine Master standing in the midst, holding the loaves and fishes in His hands and looking heavenward, surrounded by the apostles, now empty handed and ready to do His bidding, would make a subject worthy of the great masters. It is His way. He wants not only yours, but **YOU**. Bring Him what you have and He will fill your hands with blessings for others.

II. OUR PLAN AND METHOD OF WORK. One of the most impressive things about this miracle was the orderly plan by which it was done. What was that plan? Why so much care? A lesson for us.

1. We are to work from the center outward. Undoubtedly this was the plan of this miracle. There was system. In this way the work was more speedily done. The distribution continued in ever widening circles. But they did not stop until all were served. "They all ate and were filled."

This is the Master's plan of the ages. "Beginning at Jerusalem." "Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth." This work is now going on. The bread of life is being distributed to the islands and continents of earth. The circle is ever widening. When shall we stop? When shall we call off the laborers? Not until all are served. "Go ye therefore unto all the world and preach the gospel to the whole creation."

2. We are to go ourselves in personal service. Look at Peter and the rest. See how they receive from the Master's hands and bear it in their own hands to the hungry. No laggards or truants in this company. Every man went to work. No shirking. Do you think any of them wanted to? It was done under the Master's eye and direction. Even so it should be now. There is work for all, and the Master calls you to personal service. There should be no idlers. The Master sees.

3. We are to help others to go where we cannot go. See Peter with his great fisherman's hands full of bread and fish. He puts it down at the head of the line saying, "pass it along," and returns for another portion. So do the others. They cannot go to all. They are helping others to help others. And the people pass it along. They chat and eat and wonder and pass the food from one to another. And so now, "freely ye have received, freely give." You cannot go as a missionary; then help others in going. "Pass it on." Keep your own heart full. Let it flow out. We are in the line. Do not horde. "Pass it on!" I give the substance of a little article from S. D. Gordon, recently published in *Kind Words*. Jesus is supposed to have just returned to heaven after His resurrection. He is walking with Gabriel and they are talking earnestly. Gabriel is saying, "Master, you died for the whole world down there, did you not?"

"Yes." "You must have suffered much," with an earnest look into that great face. "Yes," again comes the answer in a wondrous voice, full of deepest feeling. "And do they all know about it?" "Oh, no; only a few in Palestine know about it so far."

"Well, Master, what is your plan? What have you done about telling the world that you died for them? What is your plan?" "I asked Peter and James and John, and some more of them down there just to make it the business of their lives to tell others, and yet others and still others, until the last man in the farthest circle has heard the story and has felt the thrilling and the thrilling power of it." "Yes—but suppose Peter fails? Suppose after a while John simply does not tell others? Suppose their descendants, their successors, away off in the first edge of the twentieth century get so busy about things—some of them proper enough—some of them may not be so proper—that they do not tell others, what then?" "Gabriel, I haven't made any other plans. I'm counting on them!"

III. Our Reward. Shall we look to that? Yes, Jesus did. He looked to the "joy set before him" and the "glory that was to follow."

1. An increased supply of grace for ourselves. "And they took up that which remained over of the broken pieces, twelve baskets full." Not of the cast off scraps, but of the unused portions still lying at the Master's feet. It was that which He had prepared and reserved for them. "Twelve baskets full." They only had one at the beginning and that was not full. Five barley loaves and two little fishes—now twelve baskets full—one for each. Not a light lunch, but a full meal. Don't you know it was good? It is the Master's way. "Give and it shall be given unto you." He will not forget nor neglect you. You will have a full basket.

2. Joy in the work. Do you think this was a work of drudgery? It could not be. They must have had great joy in it. The food was fresh and sweet from the Creator's hands. And the joy of handing it out and seeing the hungry eat! Look at those hungry boys; what a joy to see them eat! Oh, the joy of feeding a hungry soul with the bread of life! Have you tasted it?

3. The Master's Approval. Again the scene comes before us. The work is done. All have eaten and are filled. Once more the disciples gather around the Master. The record has no word to tell us what was said. Maybe no word came from the Master's lips. Maybe it was only a look—a smile upon that blessed face, but in that smile was the "well done" approval. And the happiest group in all that happy throng was the company of the twelve as they gathered about the Master.

And after a while—yes, after a while when the day is ended and the toil is over—after a while those who have obediently heard the Master's "give ye them to eat" will hear the same blessed voice saying "come," and they will gather about Him and look into that blessed face and hear that wondrous voice saying, "Ye blessed of my

Father, well done, you have been faithful enter into the joy of thy Lord." This for the after-awhile! Oh, the glory of it all!

## Telegram!

Richmond, Va., April 22, 1912.

The Baptist Record, Jackson, Miss.

Foreign Mission Board facing greatest emergency in its history. Only one week left for turning threatening defeat into glorious victory! Success depends on how we use these closing days; next Sunday the 28th is especially critical. We still need \$336,000! How can we make the call more urgent?

R. J. Willingham, Sec. Foreign Mission Board.

## Closing; How?

Victory or defeat? Which shall it be? You can help to decide! Between this date, April 17th and April 30th, the Foreign Board must receive \$350,500 in order to meet all obligations in full. This is \$112,000 more than we received in the same time last year. We can and should give every dollar. It will mean so much to our Father's cause if we will; more much needed missionaries, more homes for the faithful workers, more chapels, more schools, more Bibles and other books printed, more natives employed to preach and teach, more souls won to God.

This is not the year to fail. Our missionaries report far more baptisms this year than in any former year of our work. We have been greatly blessed in the home land. We should not fall short this year.

Let every church and mission band take an extra collection on Sunday, April 28th, and forward it at once. Each amount, however small, will help. Then individuals can raise special amounts. Some can get ten people to give five dollars each and thus raise fifty dollars, the salary of a missionary for one month, or some can get ten to give one dollar each and thus provide the salary for a native preacher in China for a month. Set your heart on helping and you can do so. We need a large amount but we have over twenty thousand churches and two and a third millions of members. We can pay the whole amount any morning before breakfast, if we will. Some are giving thousands, some hundreds, some tens, some mites. Have you done or will you do your duty? A general advance even yet will mean VICTORY. What say you in this strenuous time? Did you pray; now pay unto the Lord.

R. J. Willingham.

Richmond, Va., April 17, 1912.

We shall be obliged to ask some of the brethren to abbreviate their articles. It is mighty hard to have to leave out anything when it is all good, but the article that is short is much more likely to be read. It is impossible for the editor to undertake to cut the article down as he has his hands full and running over. Don't ask him to do what you are unwilling to do, for he will hardly do it satisfactorily to you.

## A Million Starving Appeal for Aid.

Despite every effort, a million helpless flood victims are being carried away by the famine in East China. The region is accessible to relief, and those of us who broke up the previous large famine with American relief, know the present situation can be met if funds sufficient to equip the missionaries are contributed at once. Relief goes forward by cable as but fifty days remain until the tragedy will if not prevented be over. On the 27th of March the American Minister at Peking cabled the following to our State Department at Washington:

"Conditions in famine district are appalling and growing worse. Relief being given to a few, but a million starving. Famine fever increasing death-rate. The Chinese government helpless." The explanation of the situation is that of the \$1,000,000 it was hoped people in the United States would contribute but \$145,000 has (March 28) been received.

European benevolence faces a gigantic famine in Russia, and in India, a second one, placing the burden of moral responsibility for meeting the Chinese situation on America. The three-fold purpose of wholesale saving of life, elimination of future famines through inauguration of modern engineering methods by relief work, and the removal of racial feeling against the West will be accomplished by facing facts as they are.

All agencies particularly the church having humanity's welfare at heart, should co-operate without delay. Persons of wealth should find satisfaction in saving life in this manner, and all individuals seek to avert a staggering blow to New China's confidence in us. Local emergency committees may well be formed in centres where they do not exist.

Funds should go to

- (1) The American Red Cross, Washington, D. C.
- (2) China Famine Relief Committees—
  - (a) 1 Madison Ave., New York.
  - (b) Boston.
  - (c) Philadelphia.
  - (d) Chicago.
  - (e) St. Louis.
- (3) Foreign Mission Board.
- (4) Local banks to be forwarded to the International Banking Corporation, New York or San Francisco.
- (5) The Christian Herald, New York.

Cassien E. Parsons,

Agent Central China Famine Relief Committee.

670 Yale Station, New Haven, Conn.

Brother C. C. Pugh has accepted the call to the Hazlehurst church and will begin his work there May the first. This church has shown its appreciation of the rise in the cost of living by largely increasing the pastor's salary. Brother Pugh was at one time a Mississippian and will have no difficulty in finding his home and work in the hearts of the brethren.



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## BAPTISTS AND EASTER.

A friend asks why Baptists do not ob-  
serve Easter. It might puzzle some who ob-  
serve it to give a good reason. They might  
be in the position of the gentleman who  
was asked by a little boy why we observed  
the Fourth of July. His reply was, "Why,  
my son, don't you know that? I am sur-  
prised at you." But when the little fel-  
low insisted for a more lucid answer, he said,  
"Why, ever let me see—Christopher Colum-  
bus discovered America on the fourth of  
July."

Our answer to the question asked is sim-  
ple: This is that we do not continue to burn  
a candle to the sun rises. We don't  
need it any more. We are not surprised that  
other people should need artificial man-  
made devices to proclaim the resurrection of  
Jesus, but a Baptist has the divinely insti-  
tuted ordinance of baptism to proclaim the  
truth which is as plain as the sun in the  
heavens and as clear as the stars before the dawn.

We do not observe Easter for the same  
reason that we do not care for the photog-  
rapher's art after you get the finished  
photograph. You do not use "punching"  
scribs when you can get the dressed lumber  
from the slicing mill. You do not live in  
tattered shacks if you can get a brown  
stone front.

Immersion of a believer and his coming  
forth to a newness of life is the  
Lord's way of illustrating and teaching the  
resurrection. If anybody hasn't this, he  
may need the shallow dip of Easter. Some  
may think it artistic or esthetic to close all  
the doors and windows and light the can-  
dles. But let us give us the full sunshine

## THE BAPTIST RECORD

Thursday, April 25, 1912.

of God's truth proclaimed in God's ordi-  
nance of baptism.

## THE LAST CALL!

We are on the last week of the collections  
for Home and Foreign Missions. Next Sun-  
day's work will tell the story of success or  
failure so far as our collections are concern-  
ed. The wireless call for help has come  
from hundreds of millions of men and women  
going down in the night from the sinking  
craft of false religion and no religion to the  
bottomless abyss of despair! The Great  
Captain is on the bridge of the good ship  
"Rescue" looking for the souls lost in the  
night of sin. The engineers are making  
speed with all their might to reach them be-  
fore it is too late. All of us must help to  
feed the fires that hasten the ship on its  
way to the lost. Let them not rise up in  
the judgment against us. The fuel for these  
fires are our contributions to the work. We  
can afford to let everything go in; we can-  
not afford to withhold anything that would  
save a soul from hell. The next year's work  
will be laid out by the results of this year,  
and so we are making it possible or impos-  
sible for the work to be enlarged. And as we  
furnish the fuel of our contributions, let us  
turn into the furnace the blast of earnest  
prayer to fan the flames of effort to white  
heat. Lord, hear our cry, and may we hear  
His call.

## SPIRITUAL ANAEMICS.

One of the most pitiful and painful sights  
as we go about the country is that of so  
many people who are thin and drawn and  
weak in body. They are not counted as in-  
valids, indeed many of them are constantly  
at work. They are generally hollow-eyed,  
hollow-cheeked, hollow-chested. The skin  
is drawn and colorless or like leather in ap-  
pearance. They never feel very well; don't  
know what it is to feel vigorous. The eye  
is dull and lustreless. They don't know  
what is the matter with them; many of them  
don't know there is anything the matter  
with them, but think it is just natural for  
them to be that way. It doesn't always take  
a physician to see that something is wrong  
with these people and to long to help them.  
They go to your heart. Many of them are  
poor; poor because there is something wrong  
with their bodies which saps their energies  
and limits their mental activity. They are  
helpless, spiritless, and often without ambi-  
tion. In the children it prevents develop-  
ment of body and mind, making them some-  
times dull or seeming lazy. There may be  
one or more of many causes behind all this,  
but one condition is certain: they are anaemic—  
lacking in blood sufficient, or of the  
right quality to give them the full tide of  
vitality. Long before Galen discovered the  
circulation of the blood, the Lord said, "The  
blood is the life." These people suffer with  
anaemia, or poverty of the blood, from one  
of three causes. They do not get enough to  
eat, or it is not prepared so as to be digest-  
ible, or some parasite or germ is feeding on  
it and destroying it—such as hookworm, or  
tubercular trouble.

Now, let us turn these over to the doctors

and Rockefeller, praying them make all haste  
in their efforts to stop this waste of human  
life and energy, and we will get to our own  
business and specialty.

There is a more distressing condition in  
the churches, where a large proportion of  
the membership are spiritual anaemics, lack-  
ing in good red blood, in strong wholesome  
Christian life and activity. Some are just  
barely alive, unwilling to give up the life  
they have and yet uncomfortable, never feel-  
ing well nor able to do much. Many do  
not know that there is anything better, and  
are not aware that there is anything the  
matter with them; just as more than half  
the people in some localities are the victims  
of hookworm and don't know it.

What are we going to do for these peo-  
ple? Help must come from the outside, for  
they will never help themselves.

The analogy of the bodily condition may  
suggest help here. These people need to be  
fed right. They are weak because they  
don't get what they need to eat. The bread  
of life is the Word of God, the truth as it  
is in Jesus, yea it is Jesus Himself, the  
knowledge of Him properly presented and  
personally received. This puts great re-  
sponsibility on parents and teachers and  
preachers and editors. Many are hunger-  
bitten and gaunt in spirit, pictures of spiri-  
tual famine. The man in your church who  
is no account may need nourishment, may  
need it ministered to him with a spoon if he  
doesn't go to the table. The story goes that  
when many remedies had been used on a  
very poor and sick horse, that somebody sug-  
gested "Try CORN!" Many church mem-  
bers are a reflection on the pastors—they  
need something to eat! In some homes peo-  
ple have an abundance to eat, but don't  
know how to cook it so as to make it palat-  
able and wholesome. Preachers might learn  
something from this. See that it is "serv-  
ed" right. The way it is prepared may  
build up or destroy health.

Of one thing we are quite sure. There are  
one hundred thousand Baptists in Mississip-  
pi who will never make strong men and  
women in the kingdom until they are sup-  
plied with the knowledge of God's Word  
and work. This The Baptist Record is try-  
ing to help the preachers and others to do  
every week. It is full of what the people  
need. Help us to carry it to them. And  
let us join forces to make the paper all that  
is needed to do this work.

The State Summer Normal School at  
Clinton will open June the 10th and close  
July 5th. Clinton Normal has one of the  
strongest faculties ever gotten together for  
the summer work.

The editor preached for Pastors Trotter  
and Solomon Sunday morning and night at  
Hattiesburg, as did also the Business Man-  
ager. It was a "Record" making day in  
these churches. The two pastors then took  
the two Record men with them, Monday  
morning to see the people and secure sub-  
scriptions. Before the day was over we  
had more than doubled our subscription list  
in Hattiesburg and the work was not nearly

Thursday, April 25, 1912.

## THE BAPTIST RECORD

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finished. The Business Manager remained  
over to complete it. We could not have  
wished for handsomer treatment than we  
received at the hands of these brethren.  
Some members volunteered to take the pa-  
per for others who were not taking it. We  
had always heard of the virtues of these peo-  
ple, but the half had not been told.

Clinton does not have as many weddings  
as many other places, but nowhere are they  
more beautiful. This week the daughter  
of Dr. and Mrs. F. J. Jiggetts, Miss Laura  
Margaret, was married to Mr. Emmet Quin-  
tard Yates. She is the daughter of an old  
university friend whom the Lord has blessed  
with a good wife, and they in turn are bless-  
ed in their children. We wish for this  
young couple all the good that their morning  
hopes have pictured.

The most shocking naval disaster known  
in the history of the world was the sinking  
of the Titanic off the coast of Newfound-  
land on the 15th inst. Details of it are  
simply horrifying. It seems to be a sacrifice  
to the mad impulse for record breaking  
speed in crossing the ocean, a holocaust of  
human lives given up in the murderous craze  
to make haste for the sake of reputation and  
money. The officers are said to have had  
warning of the presence of icebergs and yet  
were going at top speed when the ship struck  
and went to the bottom in a few hours,  
sending over fifteen hundred people into  
eternity and making many homes desolate.

We regret to hear that on account of ill  
health Brother C. T. Kincannon resigns his  
work at Clarksdale and will go to a higher  
climate for recovery. He has a large place  
in the affections of his brethren who will  
hope for him a speedy and permanent re-  
covery.

We are glad to see some of the brethren  
at the Seminary coming back to Mississippi  
at the close of their year's work there. There  
are no better men for work than these who  
have gone for special preparation to the Sem-  
inary. We ought to have more to go and  
more to come back to us.

Brother H. L. Weeks, pastor of the First  
church at Vicksburg, made a good talk at  
the prayer meeting at Clinton Thursday  
night. The people heard him gladly. He  
has led the Vicksburg church in a great  
building enterprise and contrary to establish-  
ed precedents is staying with them for other  
work.

The threatened break in the levee came on  
the night of the seventeenth in Bolivar  
county, and overflows several counties of  
the richest land in the world. This is a  
serious, though, we hope, only a temporary  
backset to all interests in the Delta. It  
means great loss and delay to many of our  
people. But the hand of the Lord is in it  
and we must seek to learn what He would  
teach us. "Be still and know that I am  
God."

Brother J. A. Lee reports a fine day at  
his church in Meridian Sunday, large con-  
gregations, good Sunday School and collec-  
tion for foreign missions; one was received  
for baptism and ten by letter.

Brother N. R. Stone reached home Friday.  
He says he had a great trip. We are glad  
to have him back safe and wish for him  
abundant blessings at Water Valley.

Prof. J. L. Johnson says they had three  
great services at Grenada Sunday in the in-  
terest of missions. What else would you  
expect when Johnson and Cooper get to-  
gether?

We hear that Laurel First church made  
an offering of \$1,100.00 for Home Missions  
last Sunday. Home Board Evangelist Mc-  
Comb was with them and the pastor has been  
engineering things that way.

The Mississippi Woman's College at Hat-  
tiesburg closed its session last week. The  
trustees took this action on account of the  
proximity of small pox. The health au-  
thorities of the city are busy to prevent its  
spread and the warm weather is all in their  
favor.

Brother H. H. Webb is holding his own  
meeting at the Fifth Avenue church in Hat-  
tiesburg and the people are very much pleas-  
ed with the pastor and all say the outlook  
is exceedingly hopeful. Brother Webb says  
they had special manifestations of God's  
presence with them on Sunday.

## Missionary Campaign in Vicksburg.

The missionary campaign in Central As-  
sociation began with Calvary Baptist church  
at Vicksburg, April 11, at 4 p. m.

Miss M. M. Lackey addressed a goodly  
number of the Baptist ladies of the city on  
Woman's Work. Good results have al-  
ready come from this opening meeting. The  
president will tell of this meeting.

At eight p. m., Brother J. L. Johnson, Jr.,  
was introduced and stated the object of the  
meeting, told of the efforts made in getting  
up the program and asked for the support  
of the churches in this new attempt at mis-  
sion work in Central Association. Chair-  
man Johnson then presented Deacon Philip  
Didlake, who spoke for The Baptist Record.  
Miss M. M. Lackey was asked to say a word  
further concerning the work. Dr. C. P.  
Bostick, for seventeen years a missionary to  
China, was introduced by Professor John-  
son. This address on "China: Old and  
New" was great, well received and stirred  
the hearts of all while the pastor was shak-  
ing hands at the door, after adjournment,  
one visitor said, "Why did you not take a  
collection? I never wanted to give so badly  
—take this, it's all I have; wish I had  
more." Just at the left another said, "I  
thought you were going to take an offer-  
ing. Here, take this; I can't carry it  
away." Again, a young lady said, "I want  
to go as a missionary to China." Then a  
friend of the church asked, "Why don't you  
take a subscription to help pay Brother Bos-

tick's salary? If you do I am down for  
\$10.00." Such was something of the spirit  
of the first meeting.

Friday was to be spent with Antioch  
church, ten miles away, but the rain prevent-  
ed. At the evening service, Rev. C. D.  
Graves of Clarksville, Tenn., presented elo-  
quently the Bible plan of giving. He had  
much convincing data strikingly arranged  
in chart form. The man and his methods  
fixed in our minds great facts and figures  
concerning the Kingdom work. Dr. W. A.  
McComb presented the home mission work in  
his genial and powerful way. The interest  
of The Record was again presented, and op-  
portunity was given to subscribe for The  
Baptist Record, Home Field and Foreign  
Mission Journal. The meeting closed af-  
ter some parting words by Drs. McComb and  
Bostick with benediction by Rev. Graves.

But this did not close the work of the  
campaign. Sunday following, at the eleven  
o'clock service, was one of the high and ar-  
dent hours of Calvary. The service really  
began with the Sunday School, where a def-  
inite monthly pledge was made for missions  
to begin with the first Sunday in May, 1912.  
Shortly after the missionary text was an-  
nounced the small congregation took the ser-  
vices out of the pastor's hands. His ser-  
mon was spoiled; he could only get in a few  
words here and there, and finally had to  
quit. But he would not give up until some  
things were done for missions. At first a  
monthly pledge of one hundred dollars tow-  
ard Brother Bostick's salary for next year  
was asked for. In a few moments, as fast  
as two good secretaries could write, names  
and amounts came in, the pastor warning  
them not to go too fast but to remember that  
home missions was close at hand and that  
state missions must be provided for. Well,  
before the foreign mission pledges could be  
stopped, one hundred and thirty-six dollars  
were subscribed. Then the pledges for  
home missions for the present year were  
taken to the amount of fifty dollars. Month-  
ly pledges were then called for and they  
amounted to about sixty dollars for home  
missions. And all this would not do, so  
several dollars were added to this year's for-  
eign mission offering of a few Sundays past.  
Indeed,

"Heaven came down our souls to greet,  
And glory crowned the mercy seat."

Sermon all gone, hymns omitted and more  
money raised than was asked for or expect-  
ed, we stood and sang "Praise God from  
Whom All Blessings Flow."

And this is not all. The spirit spread to  
our mission station in the afternoon and sev-  
eral dollars were given to missions and new  
monthly pledges for next year, beginning  
with May, were made. And at the evening  
service it was easier for the pastor to preach,  
for the congregation to sing, than usual, and  
many of the morning pledges were paid in.

Did the campaign pay in Vicksburg?  
Blessings upon the work and workers.

S. P. Morris, Pastor.



McHenry.

Dear Record:  
You may be sure that E. D. Solomon is here  
and will be in the city through this week at  
least. We are all praying for God's people.

Yours truly,

W. H. Boone.

Adoniram Judson.

No. 1.

T. Lowrey.

On February 11th, 1812, the first group of  
American missionaries to the heathen sailed  
from Salem, Mass. Among these was Adon-  
iram Judson, the brilliant young wife.

This year, therefore, is the one hundredth  
anniversary of the departure from his native  
shore of the first and probably our  
greatest American Baptist foreign mission-  
ary.

It is fitting that our people should be led  
to think over the trials and triumphs  
of this wonderful hero, and I have been asked  
by the editor of The Record to write a  
few articles of his life.

**JUDSON'S CHILDHOOD AND YOUTH.**

In 1792, when William Cary, the first great  
Baptist foreign missionary from England,  
was preaching his great and never-to-be-  
forgotten sermon "Expect Great Things  
from God; As Expect Great Things for God,"  
a little four-year-old boy at Malden, Mass.,  
was gathering his little playmates together  
and "playing church." He was the preacher  
and the laity and he was accustomed to an-  
nounce before he preached his gospel, saith  
the Lord.

He was an exceedingly bright boy. His  
father was a able and prominent minister  
and pastor of the Congregationalist church  
at Malden. When Adoniram was three  
years old and his father was absent from  
home for a season, his mother decided  
to surprise her good father by teaching the  
little boy to read during his absence. Up-  
on the father's return, the little boy sur-  
prised him by reading a whole chapter in  
the New Testament.

From the beginning to the end of his  
school days, he was noted for his brilliancy  
and studious habits. Before he reached his  
teens, his schoolmates gave him the nick-  
name of Virgil, and were accustomed to speak  
of him as "old Virgil Dug Up."

His father expected him to become a great  
man and he did not conceal his expectations  
from the boy.

At sixteen, he entered Providence Col-  
lege, now Brown University, one year in  
advance. He graduated at the head of his  
class, though the youngest member in it,  
three years later. At the close of his col-  
lege course, one of his schoolmates said that  
he had never known him to "miss" or even  
hesitate in recitation. One of his most  
intimate schoolmates at college was young  
John Bailey, who afterwards became a prom-  
inent member of Congress. Another was a  
young man, the name of E—, who was  
unusually bright, lovable and prominent,  
but skeptical as to religion.

As his senior year was closing, the fac-  
ulty met, and named young Judson as the

first honor man, and assigned him the most  
prominent place on the commencement pro-  
gram. The ardent nineteen-year-old boy  
seized his hat, rushed to his room with  
throbbing pulse sat down at his table and  
wrote, with trembling hand, the following  
letter:

"My dear Father:—  
I have got it.

"Your affectionate son,

"A. Judson, Jr."

At the same time the president of the col-  
lege wrote to the proud father, congratu-  
lating him most heartily in the happy pros-  
pect which he enjoyed in the possession of  
such a son.

In the fall of that year Judson became  
principal of an academy at Plymouth, Mass.  
During this year of teaching he wrote two  
text-books, "Judson's Elements of English  
Grammar" and "The Young Ladies' Arith-  
metic." Both were accepted by the pub-  
lishers and were somewhat extensively used.  
Of course, however, all text-books of that  
day have long since been superseded by oth-  
ers. As this was the only "young ladies'  
arithmetic" the world has ever known, it  
seems a pity that it went out of use!

At the close of this session, Judson and  
his father decided that it would be wise for  
him to take a horseback tour through the  
New England States and learn what he could  
of the country and the people. Such a va-  
cation might not be unprofitable to some of  
our latter-day college students, who know  
so much of books and so little of the people  
and the country.

I have said that Judson was brilliant. I  
have shown that he was splendidly educated  
for his age. We have noticed his ambi-  
tion and his great promise for future prom-  
inence, but I have failed to say that he was  
not a Christian. No, during his college  
days he had even become a skeptic. A  
wave of French infidelity was then sweep-  
ing over the country and he and his bril-  
liant college mates had devoured much dan-  
gerous literature of this kind. Judson had  
revealed his skepticism to his parents. His  
father had argued and sternly denounced.  
His mother had wept. Judson was superior  
to his father in argument, but he had no  
answer for his mother's tears. They melted  
his heart. And yet his brilliant intellect  
called for reasons. Judson rode through  
several of the New England States and even  
reached Albany, N. Y., where he went to see  
Fulton's new steamboat, which was then the  
wonder of the world. It was about to make  
its second trip down the Hudson from Al-  
bany to New York City. Judson had left  
his horse with an uncle and he now availed  
himself of this fascinating opportunity. The  
wonderful scenery along the Hudson charmed  
him and impressed him deeply.

When he returned to Albany, after "tak-  
ing in" the city of New York, he again start-  
ed on his horseback tour. He stopped one  
night at a country inn. As the landlord  
lighted him to his room, he said, "Mr. Jud-  
son, I shall have to put you in a room next  
to a sick young man. The doctor says that  
the poor young fellow will probably die be-  
fore morning, but this is the only vacant

room I have." Mr. Judson assured the  
landlord that beyond natural sympathy for  
the sufferer he would not be disturbed. But  
Judson WAS disturbed. In fact, he retired  
to restlessness. He could hear the groans  
of the sufferer and the silent tread of the  
watchers. He began to think. "The doc-  
tor said he was a young man and that he  
would probably die before morning. I  
wonder if he is prepared to go. Suppose it  
were I. I am a skeptic. I do not believe  
in Christianity, but if I were on my death-  
bed, would I be willing to launch out into  
the unknown dark in my present condition?  
Would I wish that I had my mother's faith?  
Would I long for the hope that inspires her  
heart and beautifies her life?" When the  
restless night was over, the sun poured its  
rays into Judson's room and filled it with  
glorious light. He rose and hastened to  
prepare for breakfast. As he did so, he  
began to think less of himself for the "fool-  
ish" thoughts that had occupied his mind  
and kept him awake. "What would my  
brilliant school-mates say," thought Jud-  
son, "if they knew how I had spent this  
night? What would the brilliant E—  
think of me, that clear thinker, that logical  
reasoner, that brilliant and promising schol-  
ar, that prince of good fellows? What  
would he think if he knew how I had spent  
this night?" As he hastened down to  
breakfast he met the landlord, "and how is  
the young man this morning?" asked Jud-  
son. "He is dead," replied the landlord.  
"Dead! and do you know who he was," asked  
Judson.

"Oh yes," said the landlord, "he was a  
young man by the name of E—, a recent  
student from Providence College. He was  
such a fine fellow. It surely is a pity!"  
Judson was dazed. He stood fixed on the  
spot with his heart like ice. "My brilliant,  
my beloved, my skeptical school-mate has  
died in the room adjoining me, and I knew  
it not!"

Judson did not feel like continuing his  
tour. With a shadow on his face and an  
arrow in his heart, he turned his horse's  
face homeward. He never found rest until  
he found it at the foot of the Cross.

"At the cross, at the cross,  
Where I first saw the light  
And the burden of my heart rolled away.  
It was there by faith,  
He received his sight  
And entered his long useful day."

But Judson did not find peace suddenly.  
He was a thinker and had read much on the  
wrong side; his mind had been filled with  
false theories and doubts. He talked with  
his father and mother, began to read his  
Bible again and doubtless prayed the prayer  
of the skeptic, who cried out in the darkness  
of doubt, "Oh God, if there be a God, lead  
me to the light." That fall he entered An-  
dover Theological Seminary. He was not  
a ministerial student, not even a professor  
of faith in Christ. So, it was by special ar-  
rangement that he was received as a student  
in the theological seminary. Not until two  
or three months after he had entered the

seminary did he find rest by faith in the  
Savior—but it came. It came as it comes  
to every man who turns an honest earnest  
heart toward God. When the heart be-  
comes right, the mind clears. It may clear  
gradually, but sooner or later it clears.  
"Come unto me all ye that labor and are  
heavy laden and I will give you rest."

#### Purification and Baptism.

This is a day for the reconsideration of  
all Bible statements. He who would stop  
it could not, and if he could he should not.  
The time is here when every Christian should  
say to himself, "I take the Bible to be the  
Word of God, therefore a complete book of  
divine instructions and teachings, and a per-  
fect guide for life and Christian duty; for  
that reason I will study it for myself and see  
just what it teaches me."

The greatest curses of the Christian world  
have been, first the setting up of the inter-  
pretations of men, as the sure and finished  
meanings of what God has said on every  
subject, and demanding that all other stu-  
dents of the word see it just that way. Sec-  
ond, the denunciation of everyone who, when  
honestly studying for himself, sees in the  
word some other meanings than the standard  
interpretations.

The Bible being held to have been divine-  
ly inspired, should be considered as an open  
book for all—the height and depth of whose  
teachings no mind has ever yet reached;  
therefore still to be searched by everyone  
who seeks to know the mind of God as in  
the word revealed, and every searcher should  
be respected for his study and considered  
honest in his interpretations. It is hard to  
conceive of one acting dishonestly in  
searching the word of God.

Everything in the Bible has more in it  
than is seen at first reading, and only God  
knows the fulness of what the word con-  
tains. It is like a mine whose bottom no  
man has found, but gets richer and richer  
deeper down; therefore it should be said to  
every student, "dig deeper still;" and  
should some student see what we have not  
seen we should be slow to criticize for it  
may be that he has gone deeper into the  
mine of truth than we have ever gone.

Recently I was restudying baptism, trying  
to justly and fairly consider the grounds  
for sprinkling in administration of that rite,  
and I fell upon the plea that the prototype,  
or original model, of the ordinance is found  
in the Jewish rite of purification, as found in  
Numbers 19, and confirmed in God's prom-  
ise in Ezekiel 36:25.

I decided to study the matter just as un-  
biasedly as I could, for I want to know the  
truth. Now, I say it honestly that Ezekiel  
36:25 is the only text in the Bible that it  
seems to me gives any ground for sprinkling  
as the act in baptism, but that text, taken  
by itself, without considering the connec-  
tion, is enough to make men think that  
sprinkling is the act that God would have  
us practice. But a careful consideration of  
the things said in connection with the text  
shows clearly that it has no such signifi-  
cation. This is evident from the fact that the  
things which it is said, in the connection,

that God would do to Israel at the time  
that He would sprinkle clean water upon  
them, etc., were not done when Christ was  
upon earth nor have they yet been done.  
There is in the text a positive promise of the  
restoration of Israel at the time referred to,  
and instead of Israel being restored when  
Christianity was set up in the earth the na-  
tion was rejected and scattered into all the  
world, and is scattered yet. This is also  
evident from the fact that it was Israel as  
a nation that God was to sprinkle, and to  
them He was to give a new heart, but Israel  
as a nation rejected both John's baptism  
and Jesus Christ, and it has no new heart  
unto this day. These facts show that there  
is no reference whatever in the text to bap-  
tism, for baptism was established 1900 years  
ago and not one promise of the text has been  
fulfilled. That does not mean that the text  
has failed—not at all. It will yet be ful-  
filled. God will yet restore Israel and give  
them a new heart toward Christ, and do  
just what is meant by the words, "I will  
sprinkle clean water upon you, and you  
shall be clean." God never fails to fulfill  
His promises, but we often fail to compre-  
hend His words and therefore think that He  
has failed.

This led me into a still deeper study of  
purification and baptism. Turn to Numbers  
19:9-17-18. You see that the rite of puri-  
fication was a ceremonial cleansing from var-  
ious ceremonial defilements. It was whol-  
ly ceremonial, had only a ceremonial effect  
and accomplished nothing really, but cere-  
monially.

But the entire rite was significant. First,  
it was significant that the material to be used  
in administering the rite should be a mixture.  
A mixture of the ashes of a heifer, cedar  
wood and water. It was called the rite of  
purification, and yet every child knew that  
such a mixture would defile instead of  
cleanse. Isn't it very significant that God  
should command such a mixture as the rite  
of purification? Why was it so? I think  
I see. The rite was never intended to ac-  
tually purify nor to represent a perfect puri-  
fication, but only an imperfect, ceremonial  
cleansing from ceremonial defilement. This  
mixture was itself a producer of uncleanness  
in all who touched it. See Numbers  
9:21. You will notice that the rite was not  
used as a symbol of cleansing from sin, but  
from defilements of various kinds. Blood  
symbolized cleansing from sin.

God designed it thus because He saw be-  
forehand the whole record of Israel. Look-  
ing at their sad condition and the fact of  
their ever imperfect purifications as sym-  
bolized by the rite, He used the words in  
Ezekiel 36:25 and promised to them a perfect  
restoration and a perfect purification, sym-  
bolized by the words, "clean water," which  
they would naturally contrast with the mix-  
ture which they had used so long. O, Is-  
rael, be not discouraged, God will do that  
for you yet; but He did not do it when He  
sent John to institute baptism.

A further significant thing about this rite  
is the fact that it was to be only sprinkled  
upon the people. This signifies that Israel,  
though it should be mixed with the nations

of the earth and fearfully defiled, would  
never be utterly defiled as the heathen. This  
is evident from the fact that while the mix-  
ture ceremonially cleansed it did itself ac-  
tually defile, for such a mixture will defile,  
therefore only sprinkling it upon the peo-  
ple would signify that they would not be ut-  
terly defiled as the heathen, and would be,  
as a nation, finally restored and purified,  
and given a heart to know the Lord.

Now it is, as I see it, mockery to say that  
baptism came in the stead of that rite, or  
that we must look to that for its original  
type. Baptism is a symbol of purification,  
but it is a symbol of a perfect purification  
by the blood of Christ. "The blood of Je-  
sus Christ His Son cleanseth us from ALL  
sin," and baptism symbolizes that fact. Bap-  
tism itself is only ceremonial, but the cleans-  
ing it symbolizes is actual, though spirit-  
ual.

Now to symbolize perfect cleansing we  
must use a rite that affects the entire body.  
Sprinkling cannot symbolize perfect and  
complete cleansing, because we cannot  
cleanse by sprinkling. Christ's blood  
sprinkled for us produces a perfect cleans-  
ing, but to symbolize that fact we must do  
that to the body which to us represents a  
complete cleansing. This is clearly shown  
in Hebrews 10:22, where it is written, "Let  
us draw near with a true heart in full as-  
surance of faith, having our hearts sprinkled  
from an evil conscience, and our bodies  
washed with pure water." We are thor-  
oughly cleansed from all sin by the sprink-  
ling of the blood of Christ for us, but to sym-  
bolize that perfect cleansing, the body must  
be washed. That is, the entire body must  
come under the water. The whole of our  
spiritual nature is cleansed from sin by the  
blood, therefore to symbolize that precious  
truth the whole body must come under the  
effect of the water.

This fact, that baptism represents the com-  
plete purification of the soul by the blood of  
Christ, makes sprinkling for baptism seem  
to me like a mockery of the cleansing blood  
of my Lord. Sprinkling can at best only  
signify imperfect cleansing, such as the poor  
Jews received in their ceremonial purifica-  
tion, therefore I could not think of submit-  
ting to that act as the symbol of what the  
blood of Christ does for the poor sin-polluted  
souls that are by it cleansed from all sin.  
This is to me the strongest evidence in the  
Bible that baptism must be by complete im-  
mersion. The body must be put completely  
under the influence of the water to really  
symbolize the perfect cleansing from sin by  
the blood. Thus viewed, the imperfect puri-  
fication of the Jewish rite proves the ne-  
cessity of a change of rite to signify and sym-  
bolize the purifying effect of the blood.  
Sprinkling will fitly symbolize the cleansing  
by the blood of beasts, for that was imper-  
fect, but it will not signify, not symbolize,  
the work done by the blood of Christ. Com-  
plete immersion alone can symbolize that.

E. L. Wesson.



**Dr. W. R. WRIGHT**  
**DENTIST**

240 East Capitol Street, Jackson, Miss. Address \_\_\_\_\_

# Join The Baptist Record Piano Club See Announcement on Page 16











**Losing Hair? Go To Your Doctor**  
Ayer's Hair Vigor is composed of sulphur, glycerin, quinin, sodium chloride, capsaicin, sage, alcohol, water, perfume. Not a single injurious ingredient in this list. Ask your doctor if this is not so. A hair tonic. A hair dressing. Promptly checks falling hair. Completely destroys dandruff. Does not color the hair.

## Mississippi College

The Oldest College for Men in Mississippi.  
Great Recent Improvements.  
Best Science Building in Mississippi.  
Best School Dormitory in the South.  
Twelve Specialists in the Faculty.  
398 Students Last Session.  
Nine Members from State Capital.  
Next Session Opens September 20th, 1911.  
Send for Catalogue.

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CLINTON, Hinds County, MISSISSIPPI

### Turnipseed Improved Cultivator

Saves the work of an ox team and mule right in the season when they are busy. It is a simple machine, easy to operate, and it does the work of a team of oxen and a mule. It is a simple machine, easy to operate, and it does the work of a team of oxen and a mule. It is a simple machine, easy to operate, and it does the work of a team of oxen and a mule.

**\$5.50**

F. O. A. Griffin, Co.  
Fitted with one set each of  
turners and scooters.

REFERENCE:  
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## Cotton Seed

Write **VINEYARD FARM, Griffin, Ga.**, for prices and Experiment Farm tests on **COOK'S IMPROVED** and **CLEVELAND BIG BOLL** COTTON and **MARLBORO CORN**. The government has bought quantities of these seed from us for distribution, which proves their quality. We have our own private gin and keep our seed pure. COTTON SEED \$1. CORN \$2 PER BUSHEL. Discount on quantity lots.

## ILLINOIS CENTRAL

**ALL TRAIN SERVICE HAS BEEN  
RESUMED 37 WAY OF CAIRO TO AND  
FROM THE NORTH**

**G. H. BOWER,  
G. P. A.**

## NEWS IN THE CIRCLE MARTIN BALL

On the fifth Sunday in March Rev. Bryan Simmons and Pastor Madison Flowers ordained Brother Calvin McMurchy as deacon of Hermanville church. Brother McMurchy is a prosperous young farmer and will, no doubt, be a great blessing to his church.

The Commercial Appeal gave a good "writeup" of the North Mississippi Baptist Sunday School and B. Y. P. U. Convention recently held at Indianola, and presented a fine picture of the meeting house, with a splendid out of Pastor Harry Leland Martin.

Under very great disadvantages, Pastor J. G. Gilmore, of Lena, gathered the greatest offering for missions from the Cross Roads church that the church ever made. What these saints lack in quantity they make up in quality. One brilliant young man was received for baptism—the first baptism in the Harmony Association for 1912.

The meeting house of the Belle Avenue church, Knoxville, Tenn., and the parsonage, which adjoined, were burned down last Sunday night. \$6,000 insurance, which about covered the indebtedness. Pastor J. H. Sharp had just resigned to accept a call to Sweetwater, Tenn. Defective wiring is supposed to have been the origin of the fire.

While Dr. J. L. White, of the Central church, Memphis, Tenn., was at Beaumont, Texas, assisting in a meeting, his pulpit was filled by his son Lee McBride White. The congregation was well pleased.

Rev. R. T. Marsh has resigned as pastor of the North Nashville church at Nashville, Tenn., to accept the position of financial secretary of Richmond College, Richmond, Va. This is his alma mater. We are sure that success will crown his efforts.

The First church at Gulfport has decided to build a \$35,000 meeting house. The church recently gave \$1,750 to missions. Pastor Leavell is an expert in raising money for building purposes or anything else to build up the Master's Kingdom. Would that we had many more like him.

State Evangelist H. C. Buchholtz recently closed a meeting with the church at Pelham, Ga. There were sixty-eight received, forty-two by baptism. It was said to be a genuine revival.

Pastor E. D. Solomon did the preaching in the recent meeting with his church in Hattiesburg. There were seventeen added to the church. A subscription for a new building was started and in ten minutes \$10,250.00 was raised.

The meeting held at San Marcos, Texas, by Dr. Geo. W. Truett, assist-

ing Pastor Copress, was a great success. There were eighty-five additions to the church, seventy by baptism. The meeting was a good uplift to the church and community. The old doctrine of repentance for sin was pressed upon the people and the Lord added His blessings.

The annual meeting in Baylor University will be held by Dr. L. R. Scarborough, of the Southwestern Theological Seminary. Six years ago he held one of the greatest meetings in that University Waco ever known.

The active efficient superintendent of the Winona Sunday School, Harry L. Watts, although an active and hustling traveling man, is constantly planning for the school and working to make it go. He is now arranging for the last Sunday in April and will make it evangelistic day, urging the acceptance of Christ as a personal Savior.

At New Kingston, Okla., Pastor Long was recently aided in a meeting by Rev. J. L. Truett, of White-wright, Texas. There were forty-five additions, thirty-three by baptism. Eleven of the persons who made profession joined the Methodists and demanded immersion. An old man, seventy-five years of age, made a profession. The marshal brought a prisoner from the jail and he was saved, the marshal having been saved the day before.

Evangelist T. T. Martin, of Blue Mountain, has recently held a great meeting at Jellico, Tenn. There were over seventy additions to the church. Among the converts were Catholics and "Holy Rollers." Pastor J. E. Martin and his people are rejoicing.

Pastor H. C. Joyner, of Wiggins, has just had Rev. W. Y. Quisenberry, of Clinton, to his help. The meeting was gracious in results—twenty-four additions—\$125.00 for foreign missions—\$1,000.00 for the Seminary at Louisville, Ky. The church is greatly strengthened.

That is a great meeting John Jeter Hurt is holding at Conway, Ark. The pastor is doing the preaching. When last heard from there had been sixty-five professions and forty-six additions. The work goes on "quietly but powerfully."

### THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston publisher says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

## NINE CENTS

a quart is the cost of Ice Cream made from

### JELL-O Ice Cream Powder

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To make Ice Cream from Jell-O Ice Cream Powder, you simply dissolve the powder in milk and freeze it. Everything is in the powder.

There are five kinds: Vanilla, Strawberry, Lemon, Chocolate and Un-flavored.

Each 10 cents a package at grocers'. Send for our beautiful Recipe Book. The Genesee Pure Food Co., Le Roy, N. Y.

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## For Sale Or Lease

House and two lots in Clinton; new, six rooms, galleries on three sides; bath room; linen closet; pantry. Near Hillman College. Convenient to public school, Mississippi College, town, church or railroad station. Cost \$2,100.00. Will sell for \$1750.00. Address W. R. E. MITCHELL, Clinton, Miss.

### PLANTING COTTON SEEDS.

We are leaders in uplands 1-inch. Toole, Hites, Kings, Simpkins, Columbia, Cleveland, Keenan; 1 1-4 inch, Floradora, Allen's; 1 1-2 inch. Get catalog. N. L. WILLET SEED CO., Augusta, Ga.

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\$500**

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OF

## Southwestern Baptist Theological Seminary

(A Corporation)  
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These notes are secured by a First Deed of Trust on the magnificent new three story Seminary Building of the Southwestern Baptist Theological Seminary, at Fort Worth, Texas, together with a splendid tract of land containing thirty acres, on which the building is situated.

The building was erected in 1910 and cost \$130,891.40, which with the value of grounds worth \$20,000 makes a total security of \$150,891.40. The amount of the loan on this issue of notes is \$60,000, thereby leaving a wide margin of security.

The Southwestern Baptist Theological Seminary is controlled by a Board of Trustees which comprises twenty-five of the leading and wealthiest men of the State of Texas, including such prominent men as:

C. C. SLAUGHTER, of Dallas  
W. H. FUQUA, Pres., First National Bank, Amarillo  
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The loan is on our serial plan, ten notes of \$500 each, or \$5,000, being payable on the 5th day of April each year, 1912, 1913, 1914, 1915 and 1916, and the balance of \$35,000 on April 5th, 1917.

Having sold all of the maturities of this issue with the exception of a small portion of the 1917 maturities, we offer these notes to investors to net them

**5 1/2 % INTEREST**

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Capital and Surplus, \$9,500,000

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### SUNDAY SCHOOL PERIODICALS Price List Per Quarter

Superintendent's Quarterly \$0 15  
The Convention Teacher 13  
Bible Class Quarterly 4  
Advanced Quarterly 2  
Intermediate Quarterly 2  
Junior Quarterly 2  
Home Department Magazine quarterly  
Children's Quarterly  
Lesson Leaf  
Primary Leaf  
Child's Gem  
Kind Word's weekly  
Youth's Kind Words semi-monthly  
Baptist Boys and Girls large 4 pag  
weekly  
Bible Lesson Pictures  
Picture Lesson Cards  
B. Y. P. Quarterly for young peoples meetings in orders of 10 each  
Junior B. Y. P. Quarterly in orders of 10 or more copies, each

### Graded Supplemental Lessons

In nine pamphlets, 5 cents each, in any quantity.  
Beginners—Children 3 to 5 years.  
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Junior 1st Grade—Nine years.  
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Their use in connection with the Uniform Lesson leaves no need for any other "graded series." Finely adapted to Baptist schools.

### B. Y. P. U. SUPPLIES

Topic Card, 75 cents per hundred.  
How to organize with constitution and By-Laws.  
Price 10 cents per dozen.

## Baptist Sunday School Board

J. M. FROST, Secretary

Nashville, Tenn.

**Join The Baptist Record Piano Club** See Announcement on Page 16



# PLAYER PIANOS

For The Baptist  
Record Piano Club

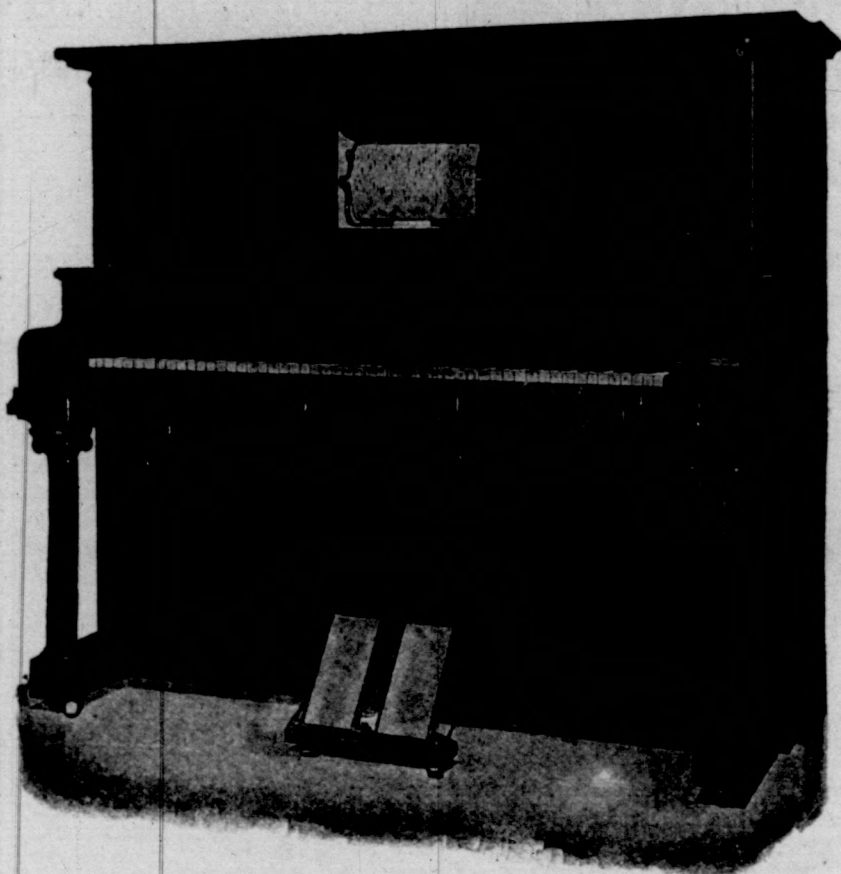
**CLUB MEMBERS** should not overlook the fact that they have the right to select either the regular Ludden & Bates' Cabinet Grand Piano or the Ludden & Bates' Cabinet Grand Player, which any member of the family can play. The player is identically the same instrument as the regular style Cabinet Grand, except that it has the player attachment. It is really two instruments in one and can be instantly converted from a piano into an automatic player piano.

Please do not confuse this player with any other. It is really in a class by itself; for it possesses all of the beauty of design and finish, the magnificent tone and responsive action of the Ludden & Bates' Cabinet Grand. The player mechanism is perfected to a degree that musicians did not ever dream of a few years ago. Even if you do not know one note from another, or cannot "carry a tune," you can, nevertheless, produce the sweetest and best of music on the Ludden & Bates' Cabinet Grand Player. The modulation of tone and time is exquisitely sensitive to the mood of the player and the requirements of the composition.

If your family contains any members who have not the time or talent to study music, you will certainly be delighted with the Ludden & Bates' Player. All of the attractive features of the Club apply on the Player just as on the regular piano. Remember that the

## Objects of the Club Are:

- 1—By clubbing together to secure the lowest wholesale prices for Club members. The Club saves you fully one-third the cost. Ludden & Bates finance the Club and ship your instrument at once.
- 2—To obtain for its members the most advantageous terms of easy monthly or quarterly payments. Almost any terms you want.
- 3—To provide that in the event of your death, after \$60 has been paid all further payments are cancelled and your family is given a receipt in full. This is a splendid feature and removes every objection to the easy payment plan.
- 4—To insure the best quality of pianos and players guaranteed by an old and reliable house, thus avoiding the disappointment so often resulting from dealing with irresponsible firms. Club members also have the privilege of testing the instruments thoroughly in their own homes before accepting them.
- 5—To obtain for the Club member the best price for his old piano in exchange for a new one or for a new automatic player piano, that any member of the family can play.
- 6—Every piano and player furnished to Club members is fully guaranteed and backed by the reputation of Ludden & Bates, one of the oldest, largest and most reliable Piano Companies in America.



The above picture shows the Ludden & Bates' Cabinet Grand Upright Player Piano, opened. When closed, or when being used as a regular piano it cannot be distinguished from the regular Ludden & Bates' Cabinet Grand Upright Piano. Furnished in Mahogany, Walnut or Oak, as desired.

## Hundreds of Letters from Club Members Express Appreciation

Since the first Club was organized we have printed in these columns many letters from Club members expressing their high appreciation of The Record Piano Club and their praise of the instruments. In speaking of the Ludden & Bates' Cabinet Grand Automatic Player Piano, Professor O. says: "We made the selection after a careful study of every player piano in Savannah. We consider it the sweetest toned instrument we have ever used and are greatly pleased with our purchase. The player is perfectly satisfactory and so is the instrument when used as an ordinary piano."

Remember that the name of Ludden & Bates on any instrument is a guarantee of highest quality. Ludden & Bates' Pianos have been on the market for nearly half a century and enjoy a reputation which is not surpassed by any instrument anywhere. In addition to their superior tone qualities, they have the advantage of being especially constructed for the trying Southern climate and it can be confidently asserted that there is no other piano on the market today that so perfectly meets the needs and requirements of that class of Southern people who demand superiority in both quality and durability.

All readers are invited to write for their copy of the Club Booklet and Catalogue, fully describing and illustrating the Club plan and the piano. Address—

# LUDDEN & BATES

BAPTIST RECORD PIANO CLUB DEPT.  
Atlanta, Georgia